it only makes the positive an incomplete statement of the truth of things and even, we may say, of the positive's own truth. For the positive and the negative exist not only side by side, but in relation to each other and by each other; they complete and would *to.* the all-view, which a limited mind cannot reach, explain one another. Each by itself is not really known; we only begin to know it in its deeper truth when we can read into it the suggestions of its apparent opposite. It is through such a profounder catholic intuition and not by exclusive logical oppositions that our intelligence ought to approach the Absolute.

The positives of the Absolute are its various statements of itself to our consciousness; its negatives bring in the rest of its absolute positivity by which its limitation to these first statements is denied. We have, to begin with, its large primary relations such as the infinite and the finite, the conditioned and unconditioned, the qualified and unqualified; in each pair the negative conceals the whole power of the corresponding positive which is contained in it and emerges from it: there is no real opposition. We have, in a less subtle

order of truths, the transcendent and the cosmic,.
the universal and the individual; here we have seen
that each member of these pairs is contained in its
apparent opposite. The universal particularises
itself in the individual; the individual contains in
himself all the generalities of the universal. The
universal consciousness finds all itself by the